

*Hele Cea-dum Nuun, Näm tha hoi yo wish Melissa Woodrow, nah tha Wiiksaci. I'm a graduate student in the Native Voices Indigenous Documentary program, studying multi-media and theatre representations and education. The collaborative nature of this course has allowed my thoughts and work to continue developing narratives about indigenous health wellness.*

*Dia Dhuit! I go by Anna, Anna Doran, or just Banana will do. My roots consist of Norwegian, German but mostly Irish in blood and in the household. I am a Comparative History of Ideas Senior here at the UW and I've always been deeply connected to people or communities whose voices are often disregarded. For me, Indigenous cuisine is a medium where I can promote a culture that has been silenced in an attempt to show my solidarity with their voice.*

**Kate Doughty** Hei! The biggest chunk of my Northern European heritage is Norwegian, which is why I used it for the greeting, but I don't have many cultural ties to that country apart from traditional foods, which just goes to prove how far food ways transcend through culture. My main academic interests center around food—growing it and thinking about human relationships with it. Essentially, food culture is my jam. This course has given me a foundation to begin examining decolonizing the diet from a perspective that I have authority on (a non-indigenous one), and I hope to make colonial/dominant influence on food my main topic of study.

**Ga'Day!** My name is Sami Page and I am studying Communications and Nutrition. I hope to pursue a career in health and wellness to continue spreading my passion for a plant based cruelty free lifestyle! After taking part in the search for defining what Indigenous Veganism means with my fellow authors, I have been inspired to decolonize my own life in more ways than one and share my newly discovered knowledge about what it means to decolonize our lives with friends and family.

**Hallo.** My Name is Nadine Mortell. I am a fifth year senior double majoring in Sociology and Communication. I am very passionate about Servant Leadership and Student Affairs. This class has shown me that all things are interconnected, even when you would not expect them to be. I now think very critically and holistically about everything I consume. I have also learned mindful ways to communicate with people with different views about food ways. I am really excited to take everything I have learned in this class and practice it in my daily life.

**Ally Brafs:** Hallo! I was born and raised in Newport Beach, California, and am the middle child between two boys. I have a very scientific and fact-based outlook on life, so initially I encompassed an outlook on food that coincides with Nutritionism; however, this class has taught me that my diet is so much more

## Voices of the Zine



*Than what macromolecules I place in my body. It is a social and emotional occurrence that makes up who I am and should be consciously chosen with the well-being of others and the planet in mind. I am very interested in health and exercise, having played many different sports all my life. Currently, I reside in Seattle, WA, where I am a junior on the UW Women's Soccer team and pursuing a degree in Biology: Celular, Molecular, and Developmental. I plan to attend Medical School after graduation.*

Osiyo! Dagwado Meghan Jones, and I am a Junior at the University of Washington studying Comparative History of Ideas with a focus in Animal Studies, and Political Science. I am very focused on studying how non-human animals are treated in US food system, and what laws exist to protect them. This class has given me an amazing new perspective into veganism and the use of animals in the food industry that I had never previously considered, and I am grateful to be able to continue to share and hold this knowledge in future courses and the rest of my education and life.

Hey y'all! I'm Stacey Hurwitz, a sophomore studying international business in hopes of someday running a non-profit organization. I fill my time with academics, extracurricular activities, sports, travel, spending time with family and friends, and volunteering. As someone who has always been intrigued by others cultures and food ways, I have been enlightened in understanding the importance of relationships, responsibility, reciprocity, and respect (4 R's) throughout all aspects of my life, and hope that this Zine and words of my fellow peers will inspire you to do the same.

Hey there, my name is Alex Harwell. I am pursuing a Masters of Environmental Horticulture degree in the School of Environmental and Forest Science. My desire to connect with place has led me along this path of discovering and learning from Traditional Ecological Knowledge, complementing and enriching Science as we know it today. This class has deepened my understanding of the connection between people and our non-human relations (plants and animals) as well as validated my commitment to maintaining the balance and tread lightly-but with vigor-on our home.

Hola, Que Tal?! My name is Claudia Serrato and I am a 4<sup>th</sup> year PhD candidate in the program of sociocultural anthropology. I facilitated this course on Decolonizing the Diet: Towards an Indigenous Veganism and am determined to continue creating spaces in/out of the university for critical learning, expression, and cooking towards the healing of the next seven generations.

# Decolonizing The Diet Towards an Indigenous Veganism ...Unlearning to Relearn



**Comparative History of Ideas 480  
University of Washington**

**"Turtle Wisdom"**  
Cover design by Nadine Mortell

# Local Resources as a Practical Approach

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By Melissa Woodrow

Decolonizing the diet and indigenous veganism can be foreign terms for many. I know from personal experience at one point they were to me. I'm by no means an expert now, but I feel like there are small, approachable and day-by-day actions we can take to participate in these ideals and values. These items may not be new or groundbreaking concepts, yet they are ways to help support a localized movement. We are fortunate enough to have so many resources at our fingertips. But, we must first start at home.

*Get to know your local farmers markets, local grocers and community gardens.*

Purchasing and supporting our local economy is one step. It creates an active presence. Steer away from the commodified goods we see packaged, loaded with sugar and shipped from thousands of miles away.

*Create a home or kitchen garden and build your community.*

This doesn't need to be anything big, you could start with one herb or vegetable plant. Next step, cook with your family and friends. Create recipes based on food you've grown together. Or, begin a recipe exchange.

*Attend local art events.*

Film festivals and art markets are great places to not only enjoy and experience art but to find more local advertisements. RD 2 bios

*Become familiar with local tribes and their movements.*

Many tribes have begun their own food sovereignty movements. There is an urge to protect our land, water and what we call resources. Often times, tribal nations are leading that conversation.

*Above all, do some research!*

Be critical of your sources, check many and check them often. By participating in even just one event listed above, especially if it's new to you, you are making a change. Educating yourself will in turn help make others aware.

*Below are some links with more great info. These may be a place to start and they may lead you into further research. In conclusion, talk about food and health. Get a conversation going and the curiosity may begin to educate.*

<http://seattlefarmersmarkets.org/>

<http://gardenwarriorsgoodseeds.com/2014/10/18/muckleshoot-food-sovereignty-project-auburn-wa/>

<https://www.facebook.com/NWnativeplantsandfoods>

# AN INDIGENOUS MANIFESTO AND BILL OF SOVEREIGN RIGHTS

By Melissa Woodrow

As an Indigenous community of the Americas, we see the devastation of our Mother Earth. We see our animal relations being taken for granted, our land being abused and our people struggling for equality and sovereign sustainability. It is with this in mind we propose an amendment to the colonial Bill of Rights. Instead, with our Indigenous Manifesto we've created the Bill of Sovereign Rights. These rights are to be recognized by all governments, all peoples, all societies that the indigenous voice has a place and a leadership within the Americas. This is not to say it is restricted only to the Americas. We also understand the indigenous struggle is prominent in every country and every continent. We must work together to sustain these rights for the better of all.

Sovereign Right #1: All relations are equal. We understand our animal and plant relations are beings on this earth we are not allowed to control or alter their abilities.

Sovereign Right #2: A collective will be created with elders, youth, community, working professionals, scientists, artists, mothers, fathers and children. This collective will act as a management force to create equal voices.

Sovereign Right #3: Our land, water and air are sacred and that is our prime responsibility as a community. We will not abuse the land, destroy the trees, pollute our waters and introduce foreign foods.

Sovereign Right #4: Our stories must be shared. We understand the stories of our ancestors and they are pioneers of difficult times. Those stories are not to be ignored or hidden. These are stories of injustice, poverty, pride, triumph, sickness, health and struggle.

Sovereign Right #5: We will empower and educate indigenous languages. We understand the diverse regional languages and culture within the indigenous Americas. We will create educational curriculum so our children will be taught the language.

Sovereign Right #6: We will lead a health movement without medications, diets, fads and chemicals. Our food is our medicine and it is time we give that power to our Earth.

Sovereign Right #7: Once a collective is assembled, we believe in the power to amend these rights. Keeping to the core of these rights, we understand times will change and adapt and we as a people must do the same.

## *Introduction*

In the age of decolonization and decolonizing pedagogy, students from the Comparative History of Ideas course, "Decolonizing the Diet: Towards an Indigenous Veganism" at the University of Washington have created a cyber class zine to share with our larger communities the knowledge learned, shared, and reflected on from the course readings and in class dialogue, interviews with Native Chefs, written reflections, and meals prepared and eaten which speak to and provide methods towards Decolonizing the Diet, while **reclaiming** and **cultivating** an Indigenous Veganism.

With all good intentions and in honor of all our relations this zine introduces readers to various intersections between Decolonization, Indigeneity, and food through various modes of expression. Readers are introduced to large concepts such as the coloniality of gender and culinary imperialism all while learning about Indigenous nutrition, Indigenous seasonal and local eating, De/colonial and Indigenous food history, Native Chef teachings on modern Indigenous cuisine and diet, Indigenous bill of sustainable and sovereign food rights, Indigenous veganism, and alterNative food re/sources through poetry, short essays, flow charts, and menu/recipe creations. May these next pages inspire you as this course inspired us towards decolonizing our taste buds...

A special thank you to our editors, Stacey Hurwitz and Nadine Mortell for their patience, dedication, and exemplary teamwork!

Dish by Ally Brahs & Sami Page

Over the past three moons, we have worked on decolonizing our diet towards an **Indigenous Veganism** and have worked to comprise a definition of what that entails. Since Indigenous Veganism encompasses so many aspects, a simple definition does not suffice. The words in the background were deliberately chosen to offer a better understanding of the ideals and principles of what Indigenous Veganism embraces.

Aesthetics • Consensus • Earthly • Liberation • Sustainable Stewardship • Intuitive Nutrition • Land Stewardship • Reconnect Meat with Animal • Appreciation • Plant-Based Diet • Traditional/Native Foods • Respect • Cruelty-free • Relationship • Responsibility • Redistribution • Spirituality • Relearning • Questioning • "Multiple Modernities" • Decolonization Critical Awareness • New Consciousness • Indigenous Economics • Storytelling • Truth-Knowing • Recognition • Rebuild • Re-Biodiversifying • Invigorate • Food Sovereignty • Three Sisters • Health • Healing

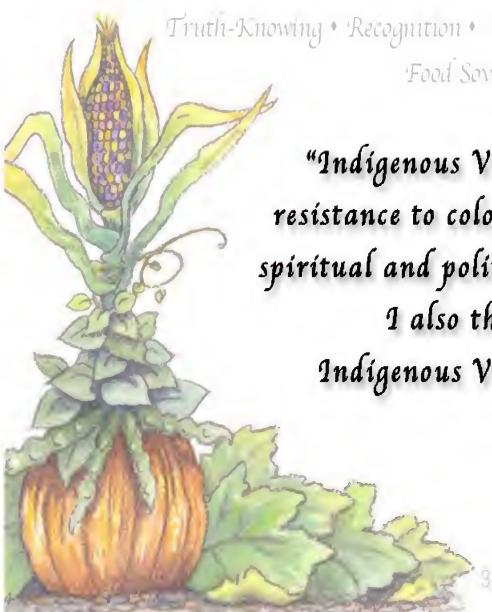
*"Indigenous Veganism is a very powerful act of resistance to colonialism and it is also a cultural, spiritual and political demonstration of resiliency.*

*I also think that what a person brings to Indigenous Veganism is also what it becomes."*

*~Chef Nephi Craig  
(Sunrise Park Resort)*

Wholistic Balance • Reconnect • Community Methodologies • Indigenous Epistemologies • Respect for Nonhuman Animals • Mutually Beneficial Relationship • Cruelty-free Resiliency • Seasonality • Sustainability • Coexistence • Nurturance • Animals as Siblings • Cultivation • Ancestral Knowledge • Ecological Balance • Rasquachismo • Accessible • Pre-Industrialization • "Everything is Alive" • Preserve Food as Medicine • Food as Art •

Critical Awareness • New Consciousness • Indigenous Economics • Storytelling • Truth-Knowing • Recognition • Rebuild • Re-Biodiversifying • Invigorate • Food Sovereignty • Three Sisters • Health • Healing



By Ally Brahs and Sami Page



## ***Squashing the Myth: Indigenous Pumpkin Bars***

*Makes 9 large or 16 small squares*

Resilient Pleasures

**Creamy pumpkin delight coated with a thin raw walnut and date crust**

*For the filling:*

1 1/2 cups pumpkin puree  
1/3-cup maple syrup or coconut nectar (or to taste)  
1/4 cup melted coconut oil  
1-teaspoon vanilla  
1/4-teaspoon salt  
1 1/2 teaspoons cinnamon  
3/4-teaspoon cardamom  
3/4-teaspoon ginger  
1/4-teaspoon cloves  
1/8 teaspoon black pepper  
2 tablespoons coconut flour

### *Instructions*

Line an 8"x8" baking pan with parchment paper so you can lift the bars out for cutting.

To prepare the crust, place the walnuts, pumpkin seeds, coconut, cinnamon, and salt in a food processor and pulse until finely ground. Add 2/3-cup dates and process until well combined and sticky. The mixture may look crumbly, but it should hold together when pinched between your fingers. If necessary, add more dates to get the right consistency.

Press the dough firmly and evenly into the baking pan. Place the pan in the freezer while you prepare the filling.



To make the filling, combine the pumpkin puree, maple syrup, coconut oil, vanilla, salt, and spices in a food processor. Blend until smooth. Add the coconut flour and blend until well combined. Adjust sweetener if desired.

Remove the pan from the freezer and pour the filling on top, spreading it out evenly. Cover and refrigerate for at least 6 hours or overnight.

Lift the bars out of the pan using the parchment paper edges. Use a chef's knife to cut the bars, wiping the knife clean between cuts. Serve chilled.





## DECOLONIZING THE DIET: TOWARDS AN INDIGENOUS VEGANISM 4 COURSE MENU

### *Squashing Colonial Ideals (Soup)*

Warming the Spirit

A chili-style crock-pot stew incorporating two of the three-sisters, beans and squash  
w/other savory vegetables & herbs from the Pacific Northwest  
(Acorn Squash, black & white beans, oyster mushrooms, fresh vegetable broth, chili)



### *Sweet Reclamation (Salad)*

Cultivating Sweet Bodily Memories

Sweet, fresh mix of seasonal fruits on top of a crisp bed of baby spinach, adorned  
with a lusciously tangy lemon chia seed dressing, topped with deliciously crunchy  
walnuts and berries

(Baby spinach, carrots, beets, grapes, blueberries, walnuts, lemon, chia)

### *Bean Here for Centuries (Salad)*

Honoring Indigenous Nutrition, Land, and Earth Flavors

Zesty fresh bean salad offering wholesome flavors of diversity  
& Intuitive nutrition

(Great northern beans, tomatoes, asparagus, fresh basil)



### *Planting the Seed for an Ecological Spiral of Reciprocity (Entrée)*

Tasting the Seasons

Delicious zucchini noodles topped with a warm fall pumpkin sage sauce  
(Zucchini, pumpkin, green apples, sage, coconut milk, roasted pumpkin seed oil)



### *Squashing the Myth: Indigenous Pumpkin Bars (Dessert)*

Resilient Pleasures

Creamy pumpkin delight coated with a thin raw walnut and date crust  
(Pumpkin puree & seeds, shredded coconut, dates, walnuts, maple syrup)



### *Sister Nettle Tea (Beverage)*

Cleanse & Detox Wisdom from Our Elder Non-Human Plant Relative  
Infusion of nettle with elderflower honey syrup  
(Dried nettle)

## Native Chef Teachings on...

### *Indigeneity, Decolonization, Embodiment and Responsibility*

Throughout this autumn season we were honored to receive teachings from Native/Indigenous Chefs throughout Turtle Island. We share a few of these teachings/wisdom so that they may inspire you as they have inspired us...

#NativeAmericanCuisine #ModernIndigenousCuisine #DecolonizeTheDiet

*"We have to recognize the RESPONSIBILITY of everything that has been created. Everything has a role and a responsibility to one another" — Chef Arlie Doxtator*

*"We are not dependent on the land, we are PROVIDED BY THE LAND. It is not our equal, it is an extension of us. You don't think of your arm as being equal to your head, but rather as a part of your being" — Chef Chrissy Bear*

*"I think that besides the labels and diet fads if we can all be open to discussing food in a responsible, respectful way we will be closer to not only understanding our nourishing needs but also thinking about the way we eat and the responsibility we have to one another but also to the biosphere" — Chef Neftali Duran*

*"Becoming vegan connected me to the vibration of life." — Chef Chrissy Bear*

*"Participate in your own evolution" — Chef Sean Sherman*

*"Lento pero AVANZO" (slow, but advancing) — Chef Chris Rodriguez*

*"Colonization is affecting everyone. Everyone is colonized. We are all Indigenous at one time, while people have just been colonized for longer" — Chef Chris Rodriguez*

*"It's important to maintain an indigenous perspective in regards to wild plants and food. Everything has a purpose. Food, medicine, industrial type use or all of the above. A lot of the times food and medicine were one in the same..." — Chef Sean Sherman*

*"What we are doing to food is criminal... to re-indigenize means to go back to eating regional and seasonal" — Chef Loretta Barrett Odén*

*"SHARING FOOD, SHARING THE TABLE IS THE BEST WAY TO GET TO KNOW A PEOPLE." — CHEF LORETTA BARRETT ODÉN*

*"It's more of an emotional entity (Modern Aboriginal Cuisine). It's an EMOTIONAL statement... of what food can be." — Chef Rich Francis*

# Reflection: Then and Now

## DECOLONIZING KNOWLEDGE TO DECOLONIZING DIETS

Kate Doughty

The global community—more specifically the non-western/non-European world—has been pressured for hundreds of years to adopt western epistemologies, and with that, customs, traditions, religion, and diets. Since European colonization was occurring in all parts of the world, the common mentality has become believing the western way is the right way. Truthfully, the western way is *a* way, rather than *the* way. There are many problems that have occurred since the colonization of “new worlds” (the problem even lies in that phrase, as if indigenous lands and populations didn’t exist before Europeans found them)—medical, economic, racial—but the fundamental change, the trigger for western epistemologies infiltrating global culture, was the change in diet. As a result, the diet that has been adopted in North American culture has caused major health issues for Native peoples. However, before the diet can be fixed, society needs to stop thinking in a colonial mindset. It may have been 500 years since Columbus arrived, but America is still very much colonial. The removal of western epistemology as the predominant way of thought is the first step in achieving a decolonization of the diet.

In order to understand the parameters of this argument, some particular terms need to be defined. Various scholars define these concepts differently, and boxing the ideas within a single definition is impossible. However, for the context of this discussion, decolonization refers to the process of not only returning sovereignty to indigenous peoples in countries where western powers invaded, but of removing the thought processes that lead to the mindset of domination over other cultures. Decolonization is more than just the act of the colonial power vacating a country; it is the act of removing western epistemologies—ways of creating knowledge and thinking within western values—from being dominant. For the purposes of this discussion, to be indigenous one must have residence in or ancestral ties to a Native group—in the culture, land and traditional practices.

Western epistemology is rooted in acquiring material. Life is viewed in terms of commodities, for example, “how much value does this land have for me, and how much of it can I use to better my social and economic standing?” This is the view that has been imposed upon native peoples who previously had a more mutualistic relationship with the land and with their peers. Yes, it was viewed in terms of what can be used, but only to the extent that is absolutely necessary for survival (subsistence) and with the belief that all components of the natural world—human, non-human, rock, tree—are related, generously provided by “Madre Tierra” and a “common inheritance” Indigenous populations, living in such a way is not sustainable. Walter Mignolo, a scholar in decolonization, states, “when living is no longer possible, it requires a different epistemic path”. The time has come for a new path.

The previous section alludes to issues within western epistemological thinking. Beginning with agriculture and diet, colonizers slowly stripped indigenous peoples of their cultural identity. Languages, stories, songs, and whole cultures have nearly disappeared. And why? The people did not comply with Christian morals, and ate the food of barbarians. According to colonizers of that age, “bestial food

When I thought of Decolonization, pre CHID 480 (Decolonizing the Diet course),

I thought of the ways that people were oppressed and resisted colonization

What I learned is that decolonization is represented through all ways of life,

Through food ways and resisting structural violence, oppression, and strife

When Claudia and Chef Neftali enlightened my views by providing a larger worldview,

I started to question nutritionism, scientific methods, and skewed news

Realizing that past historical traumas are carried into life today,

through systems of power and by manipulating foodways

Lessons gained...liberation can be achieved by decolonizing the diet, freeing our minds, and

treating Earth and all inhabitants with dignity and honoring the flow of natural life

Economic imperialism and handcuffs placed on Indigenous food ways

Have ignited a movement...sparked with flame

Responsibility, Reciprocity, Redistribution, Reclaiming, and Revitalizing foodways

Is a way of *RESISTING* the continual colonization that takes place today

Through lectures, readings, cooking, discussions and interviews,

I learned of a covered up past and how important Indigenous food sovereignty and ways of knowing

through food is a way of being accountable and ecologically responsible

in cultivating a healthy biosphere and in Decolonizing the Diet...all from one single class.

By Stacey Hurwitz

# REVOLUTION IN THE BORDERLANDS

By Kate Doughty

From the borderland arises a Revitalization,  
From the horrid events that shook the First Nations,  
Colonization lives not in the physical, but the normative,  
Ravishing diets and cultural identities of a people,  
Who have deviated from the path of the ancestors  
Not by the fault of their elders,  
By the force of the colonizers, and their sugar, and their flour, and their  
Processed  
Goods that take the unnatural and disguise it as natural.

From the borderland arises a Redefinition,  
Living by Rasquachismo,  
Making food, as art, with what you have and what you need.  
Foods generously provided by Madre Tierra,  
Brought to us on the back of the Turtle,  
Assisted by the Three Sisters,  
And the modern conveniences, which do not detract  
But Assist  
The Redefinition of the decolonial food way.

From the borderlands arise new Relationships  
With the Land,  
So altered by the Colonial Framework  
By which the world Operates  
And Depends,  
To the point where Madre Tierra may not be able to provide,  
The work of the Turtle in vain,  
The Three Sisters' help futile,  
On a land so scarred by the conquistador, past and present.

From the borderlands arise new Relationships,  
A humble harvest from what the land has to offer,  
Teaching the taste buds to appreciate Bitterness  
As bitterness signifies nutrient Richness,  
Eating the occasional wild beast, who has lived on this land longer than even  
Elders and Ancestors,  
Appreciating the sacrifice, mourning the death of the family member which so  
Graciously Provides its relatives with sustenance,  
Eating with Respect, Responsibility, Reciprocity, and Relationships with foods.

From the borderland arises anew,  
A culture that is healing and will not submit  
To the Colonial,  
To the Western,  
From the borderland arises anew  
Indigenous Veganism, and a Food way reborn.

betokened bestial culture." For the European colonizers, eating foods such as wheat bread, wine, and olive oil that represent holy sacrament was the mark of a civilized group. Eating meat became a similar marker. It was not available to the less wealthy in Europe, and thus with a seemingly unlimited supply, meat was made available for most people in the colonies to eat more on a regular basis. Consequently, if meat was not a staple of the diet for a group of people, it was considered wrong. Indigenous diets that were plant based were considered barbaric, and it was thus the mission of a good Christian people to show them the light. The action of colonizing food was founded in religious intolerance, stemming from the western thought framework, and was done so with no mercy. Maria Lugones stated it perfectly in *Toward a Decolonial Feminism*: "Judging the colonized from their deficiencies from the point of view of the civilizing mission justified enormous cruelty." My interpretation of decolonization follows that there is no way to embrace an "indigenous culture" or "indigenous cuisine" if the western culture is still in the prominent position. Equalizing cultural importance, promoting the importance of indigenous traditions, and being unafraid to be critical of western thought are necessary for decolonization. It is essential for broader society to understand that for indigenous peoples, the "American dream" is more of a nightmare.

Foodstuffs like wheat, sugar, dairy and alcohol did not exist in North America pre-colonization. Native peoples ate corn, beans, squash, other edible plants, berries, and wild animals (depending on the tribe). There was a relationship with the land and with the food itself, particularly if the food was an animal. Many Native American tribes believe all life and all of Earth originate from the same entity, and thus the sacrifice by the animal being hunted ought to be respected and ought not be in vain—no part wasted. This system was ecologically sound, as well as efficient for the tribes who settled permanently and those who were nomadic. For Europeans to come in and say these ancient cultures were wrong, and then to force western values upon them was arrogant and, one could argue, barbaric. The health effects on native peoples from the introduction of western foods have proved to be problematic for communities forcibly removed from their native lands, devoid of cultural knowledge. Diseases such as diabetes and cancer were "either very rare or unheard of among the Native populations of North America prior to contact, especially among the precivilized [sic] peoples". In order to reduce the frequency of these diseases, pre-colonial and modern food ways must mesh to redefine the indigenous diet. For some, indigenous veganism is the answer.

Indigenous veganism has no distinct definition. There are different meanings for different tribes in different environments. For example, tribes along the eastern coast of the United States subsisted on mostly plants, eating deer or other game animals when they were available or necessary. On the Great Plains, however, meat was a larger part of the indigenous diet. For the Blackfeet, bison were the staple around which much of the culture was centered. All parts of the animal were used, the practice of hunting had been honed to a dance, and gender roles were rooted in hunting and preparing bison. For the Blackfeet, bison as an ancestral food would be part of their indigenous veganism. In cases like the Blackfeet, allowance to hunt even a few animals that were a part of the ancestral food way would revitalize culture, helping native peoples to reclaim their identity. Additionally, a return to eating primarily native plants would solve many environmental problems with the current food system. A deviation from the processed food model would benefit local ecosystems as well as the health of the planet as a whole, from reduced emissions in the realms of processing, transportation, and the

worst of it all: mass animal farming. The definition of indigenous veganism may vary, but the benefits as opposed to the colonial food model are indisputable.

All this in effect, it is important to acknowledge that this particular food model should not be the next "fad diet." Vegetarianism and veganism have become food crazes rooted in the selfish tendencies of the upper middle economic class. "White veganism" is not necessarily the worst thing: some people who advocate for environmental or animal justice have decent intentions. Those who believe it will help them stay young and thin; however, diminish the significance of conscious food ways. Indigenous veganism is about reclaiming culture; it is a lifestyle for a people with a strong relationship with food, their environment, and all other non-human beings. To market it as a "diet" in the western sense would be insensitive and unjust. As a non-indigenous person, having a relationship with animals that are consumed, foraging, and practicing agriculture along the lines of those practiced by Natives is a way to be an ally with the movement, but claiming to eat an indigenous diet would be inaccurate. My own personal indigenous diet would likely be comprised of a lot of potatoes or fermented cod (Lutefisk). Coming from a non-indigenous perspective, I must stress that this model of food holds importance for indigenous communities, and while non-indigenous peoples can follow suit, it is not a cultural revitalization for us, it is an act of respect and admiration.

Colonization is more than just relocating from one country to another. It is a mindset centered around the belief that one epistemology and one culture is the ultimate: the holy way of life that ought to be practiced by all. For indigenous communities, colonization began with stripping one of the most important elements of their culture: food. A return to an "indigenous veganism," is the ultimate goal of decolonization, as food was the colonial catalyst from the beginning. However, before that can happen, the "western way is the right way" mindset must be eradicated, for the preservation of people and culture.

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# YOUR DIET

*upside down, or sideways-*

## Recipe

### Acorn Brownies

#### Ingredients:

2 cups, freshly ground buckwheat  
1 cup leached + dried acorn flour  
2 cups yogurt  
3/4 cup soft butter (sub coconut oil)  
1.5 cups Rapadura or maple sugar  
4 eggs, lightly beaten (sub apple sauce + 1 T flax)  
2 teaspoons vanilla powder or extract  
1 tablespoon baking powder  
1 teaspoon sea salt  
3/4 cup cacao powder

#### Directions:

1. Mix together the flours, salt, cacao, and baking powder. Set aside.
2. Place the softened butter and sugar in a stand up mixer and whip until smooth and creamy.
3. Add the in eggs and vanilla. Blend well. Scrape down the sides of the bowl.
4. Starting with the dry ingredients, alternately add the yogurt and flours until all is incorporated.
5. Spread the batter into a parchment lined and greased 9x13 baking dish.
6. Bake for 30-40 minutes or until a toothpick comes out clean when pierced into the center of the brownie.

### Carrot Popsicles

#### Ingredients:

1/4 cup + 1 1/4 cups fresh-squeezed carrot juice, divided  
1 1/2 tsp. agar-agar  
1/2 cup coconut cream  
2 tsp. honey

#### Instructions:

In a small pot, combine 1/4 cup carrot juice and agar over medium heat. Stir until agar is dissolved, approx. 3 minutes. In a large measuring cup or small bowl, combine melted gelatin mixture, remaining 1 3/4 cup carrot juice, coconut cream and honey. Whisk very well. Evenly divide among a six-pack of popsicle molds. Freeze immediately, overnight.

### Meaty Beany Chili

1 tablespoon olive oil  
1 yellow onion, diced medium  
1 green pepper, seeded, diced medium  
6 cloves garlic, minced  
2 jalapenos, thinly sliced  
3 to 4 tablespoons mild chili powder  
1 tablespoon dried Mexican oregano  
2 teaspoons ground cumin  
1 1/2 teaspoons salt  
Several dashes fresh black pepper  
1/8th teaspoon ground cloves  
2 cups water (plus extra as needed)  
1 cup dried brown lentils  
1 28 oz. can crushed tomatoes  
1 1/2 cups cooked kidney beans

1 1/2 cups cooked black beans  
1 tablespoon pure maple syrup  
2 tablespoons lime juice

#### Slowcooker directions (can also be made on stovetop + 2 c. extra water)...

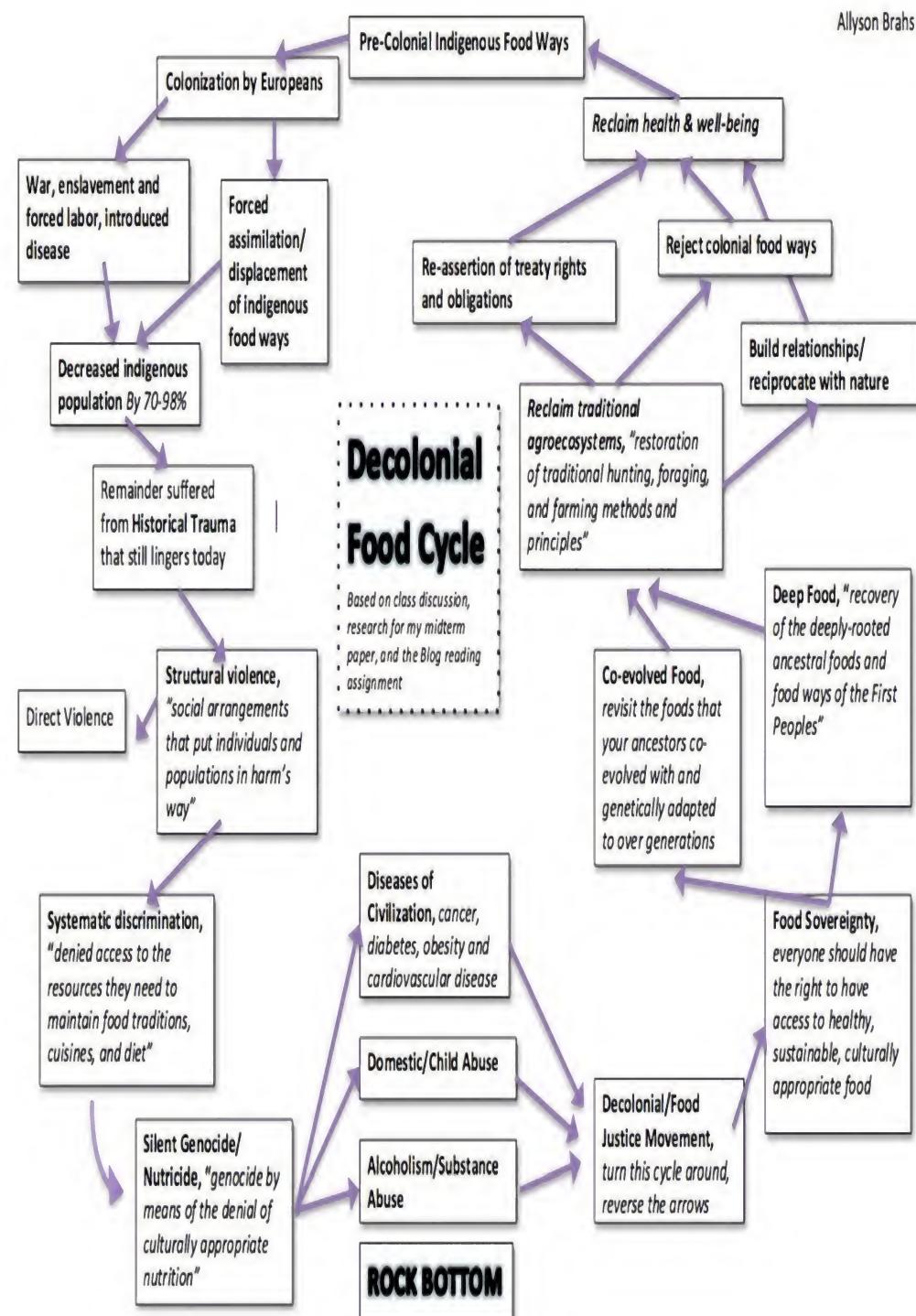
Sauté the onion, green pepper and jalapeno in the oil with a big pinch of salt for 5 to 7 minutes, until onion is translucent. Add the garlic, and sauté until fragrant, about 30 seconds. Add remaining ingredients, cover and set to slow cook for at least 8 hours. Lentils should be very tender. Taste for salt and seasoning, and thin with a little water if necessary.

# DECOLONIZE

-turn your pyramid

Allyson Brahs

Common Ingredient Standard American Diet (SAD)	Associated Dis-eases	alterNatives
(White) Flour	<ul style="list-style-type: none"> <li>-Arthritis</li> <li>-Cataracts</li> <li>-Heart disease</li> <li>-Poor memory</li> <li>-Wrinkled skin</li> <li>-Inflammation</li> <li>-Rapid weight gain/obesity</li> <li>-Diabetes</li> <li>-Fatigue/Brain fog</li> </ul>	<ul style="list-style-type: none"> <li>-Bloating and gas</li> <li>-Sleepiness</li> <li>-Depression</li> <li>-Cancer</li> <li>-Bad bacteria growth</li> <li>-Weakened immune system</li> <li>-Hair loss</li> <li>-High blood pressure</li> </ul> <p>Did you know you could pretty much blend any grain/nut and make it into flour? The only difference is that some "flours" might need a little more "glue" (moisture) to hold them together. This is also a really great way to enhance the flavor/depth of your baking!</p> <ul style="list-style-type: none"> <li>+acorn</li> <li>+amaranth</li> <li>+maize (corn)</li> <li>+quinoa</li> <li>+buckwheat</li> <li>+hazelnuts</li> <li>+coconut</li> <li>+oats</li> <li>+teff</li> <li>+rice</li> </ul>
White/Refined Sugars	<ul style="list-style-type: none"> <li>-Obesity</li> <li>-Heart disease</li> <li>-Kidney disease</li> <li>-Chronic inflammation</li> <li>-Weight gain</li> <li>-High blood pressure</li> <li>-Aging</li> <li>-Diabetes</li> </ul>	<ul style="list-style-type: none"> <li>+honey (3/4 c. = 1 c. sugar)</li> <li>+maple syrup (3/4 c. = 1 c. sugar)</li> <li>+agave (2/3 c. = 1 c. sugar)</li> <li>+molasses (1 1/3 c. molasses = 1 c. sugar.</li> <li>Molasses is more acidic than sugar, add 1/2 teaspoon baking soda for each cup of molasses used. Replace no more than half the sugar called for in a recipe with molasses.)</li> <li>+dates (Dried fruit can serve as a sweetener for anything from cakes to salad dressings. Date sugar is simply dried, ground dates)</li> <li>+juice (apple juice concentrate, orange juice concentrate, or white grape juice concentrate, are wonderful substitutes for sugar and add interesting flavors as well. Juice concentrates are made up of fructose and glucose. Use 3/4 c. for every c. of white sugar.)</li> <li>+sucanat = pure dried sugar cane juice</li> </ul>
Processed Meats	<ul style="list-style-type: none"> <li>-Inflammation</li> <li>-Cancer</li> <li>-Heart disease</li> <li>-Mental Health</li> <li>-Mad Cow Disease</li> </ul>	<ul style="list-style-type: none"> <li>-Swine Flu</li> <li>-High cholesterol</li> <li>-Strokes</li> <li>-Body Odor</li> </ul> <p>+Mushrooms! There are many different mushroom varieties out there. (Oyster, chantrelle, porcini, lobster, shiitake, matsutaki, puff ball, etc.) Try a variety to experience their unique flavors and textures!</p> <p>+Nuts: hazelnut, walnut, cashew, pecan, brazil, almond</p> <p>+Avocados</p> <p>+Eggplant</p> <p>+Squash</p> <p>+Beans -so many heirloom varieties to choose from: AMISH NUTTLE, ANELLINO YELLOW, ANNIE JACKSON, ANNIE'S TASTY GREEN POD, ARIKARA YELLOW, AZTEC RED KIDNEY, BEURRE DE ROCQUENCOURT BIS, BLACK VALENTINE, BLUE COCO BLUE JAY, BROWN CASEKNIFE CAMELEON, CANADIAN WILD GOOSE, CANADIAN WONDER, CARR, CHEROKEE TRAIL OF TEARS, COCO JAUNE DE CHINE, DOLLOFF, DUANE BAPTISTE POTATO, EARLY MOHAWK, EARLY RISER, EARLY YELLOW SIX WEEKS, EMPRESS, FISHER, FLAGG, FORTIN'S FAMILY, FRIJOL EN SECO, PINTO, HUT PINTO, GOOD MOTHER STALLARD, GRANDMA NELLIE'S MUSHROOM, etc.</p>



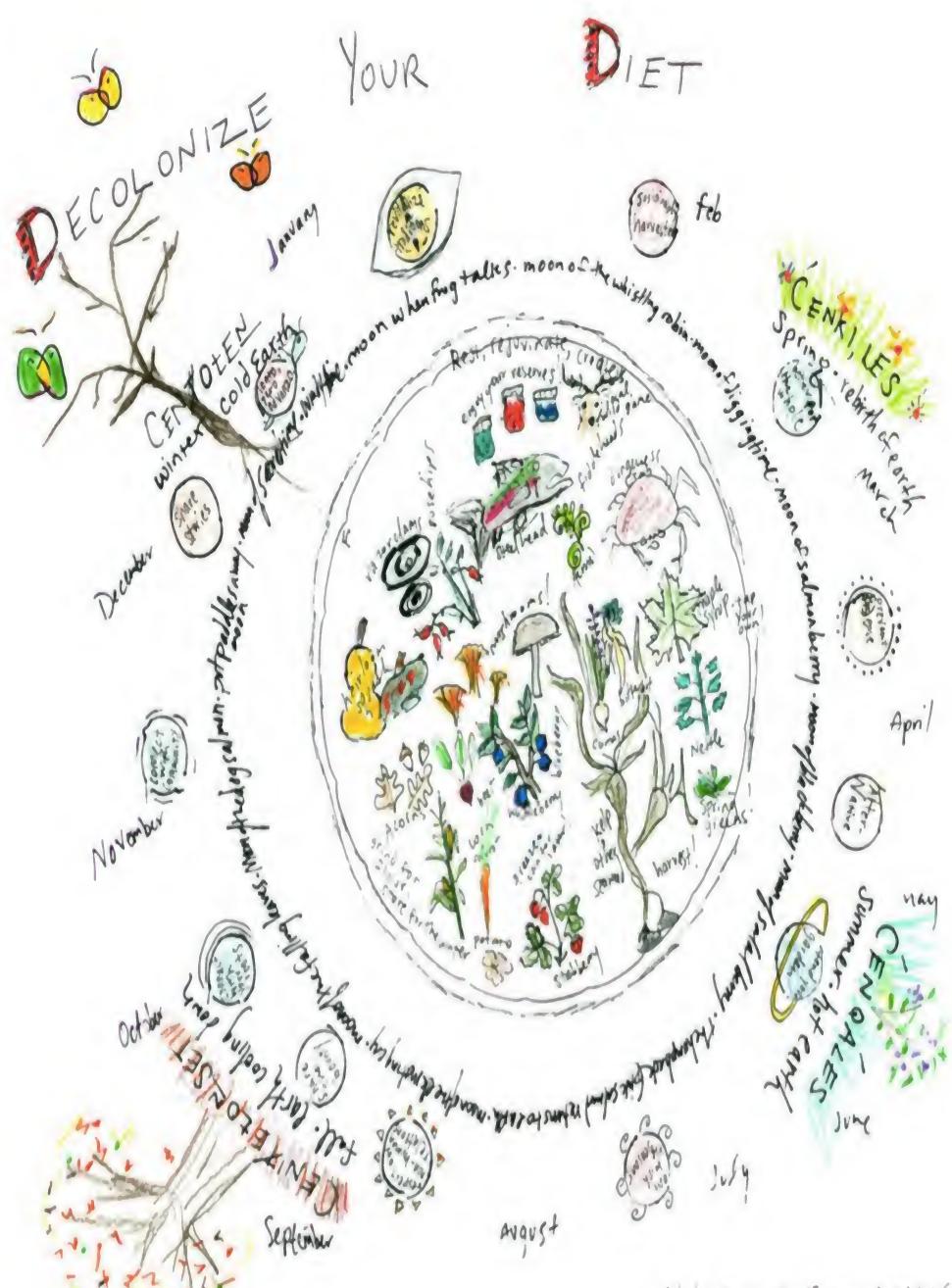
# FOOD, POWER, & COLONIZATION

By Anna Duran

Necessity, nutritional, comforting, an art form—all are notions commonly associated with food. However the associations made with meals and the food we consume are not arbitrary or always natural inclinations.

Rather, food may serve as a medium for culture; a reflection, a controlling mechanism and at times a silencer of culture. More specifically, the United States current mainstream food options reflect the influence of colonial food practice and the resulting invisibility of Native or Indigenous foods and connected practices. Essentially, food has been used as a tool for systematically dismantling Indigenous cultures while simultaneously privileging Western culture that holds colonial roots—the effects of which are still palpable today.

The erasure of Indigeneity is still visible in our available food choices today. Foods such as maize have been almost totally dismissed and tomatoes and quinoa have been appropriated to other cultures or remain commonly unattributed to their Indigenous roots. All choices of restaurants are available; “Italian”, “Chinese”, “Mexican”—yet many cities have no “Native” foods offered. An item of food or a meal may not seem potent in their social power until one considers the empirical history that is linked with food. The Greeks once considered “wheat, vines and olives”<sup>1</sup> as a symbolic mark of their empire—wherever they were grown, their empire held dominion. The conquest of the Americas has been similar in dominance; where cassava, squash and diverse varieties of foods once grew—bread, wine and meat have marked the Indigenous lands and have simultaneously attempted to silence their cultures. The history of colonization can be traced by tracking colonial foods back to their origins. Colonization still persists, and is quietly maintained in our local fluorescently lit aisles—let us rupture this false sense of ambience and restore the recognition, pay the overdue respect to the land and its Indigenous peoples.



Calendar Source: The 13 Moons of WISANEG Gaan

<sup>1</sup> Massimo Montanari, *Food: A Culinary History*. (New York: Columbia University Press, 1999), 73.